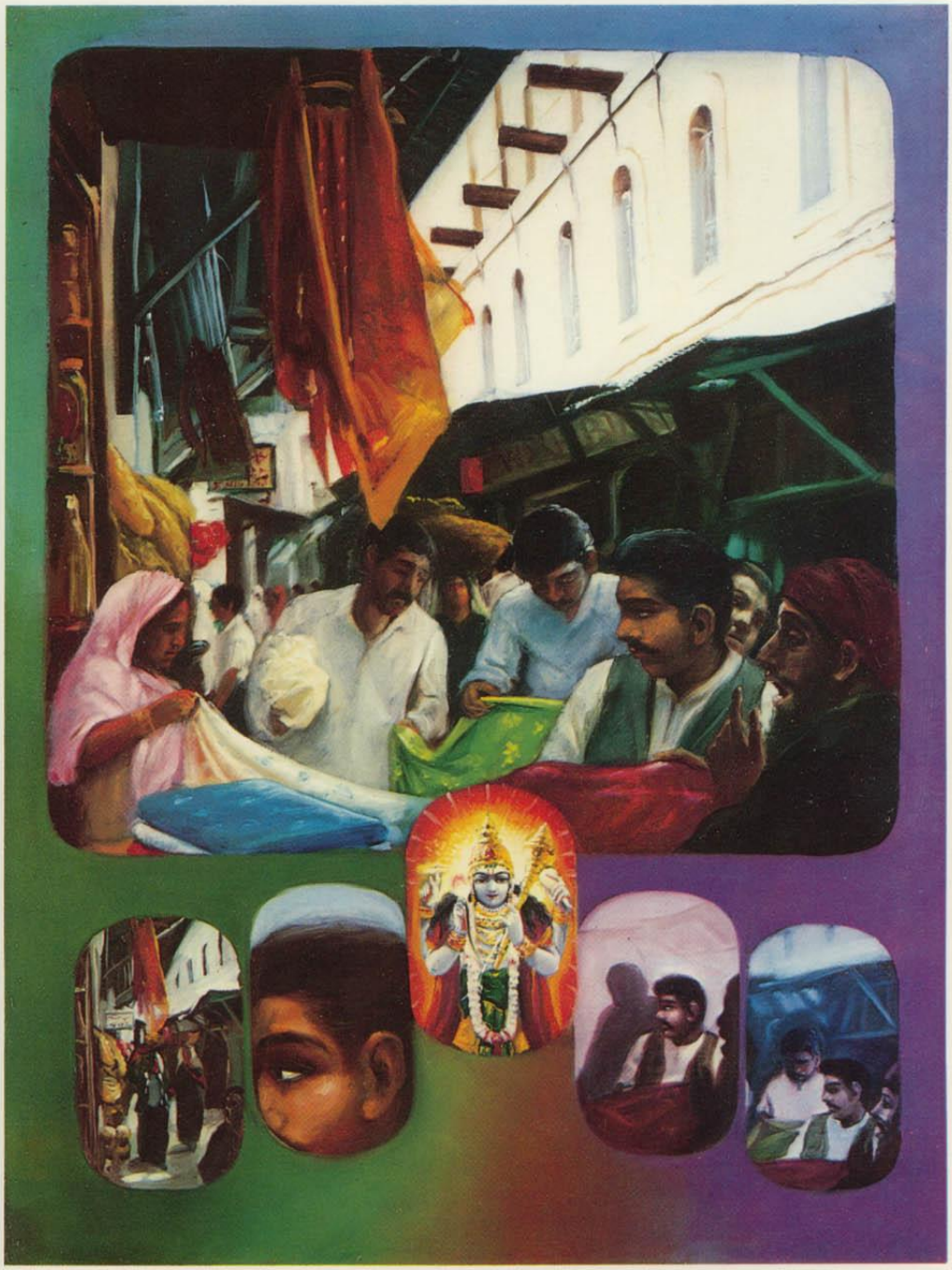

Plate 48 The place of action, the senses, the performer, the endeavor, and the Supersoul—these are the five factors of action. *(p.258)*

Chapter 18: Conclusion-The Perfection of Renunciation

TEXTS 13-14

pancaitani maha-baho
karanani nibodha me
sankhye krtante proktani
siddhaye sarva-karmanam
adhisthanam tatha karta
karanam ca prthag-vidham
vividhas ca prthak cesta
daivam caivatra pancamam

TRANSLATION

O mighty-armed Arjuna, learn from Me of the five factors which bring about the accomplishment of all action. These are declared in sankhya philosophy to be the place of action, the performer, the senses, the endeavor, and ultimately the Supersoul.

PURPORT

A question may be raised that since any activity performed must have some reaction, how is it that the person in Krsna consciousness does not suffer or enjoy the reactions of work? The Lord is citing *Vedanta* philosophy to show how this is possible. He says that there are five causes for all activities and for success in all activity, and one should know these five causes. *Sankhya* means the stalk of knowledge, and *Vedanta* is the final stalk of knowledge accepted by all leading *acaryas.* Even Sankara accepts *Vedanta-sutra* as such. Therefore such authority should be consulted.

The ultimate will is invested in the Supersoul, as it is stated in the *Gita, "sarvasya caham hrdi."* He is engaging everyone in certain activities. Acts done under His direction from within yield no reaction, either in this life or in the life after death.

The instruments of action are the senses, and by senses the soul acts in various ways, and for each and every action there is a different endeavor. But all one's activities depend on the will of the Supersoul, who is seated within the heart as a friend. The Supreme Lord is the super cause. Under these circumstances, he who is acting in Krsna consciousness under the direction of the Supersoul situated within the heart is naturally not bound by any activity. Those in complete Krsna consciousness are not ultimately responsible for their actions. Everything is dependant on the supreme will, the Supersoul, the Supreme Personality of Godhead.

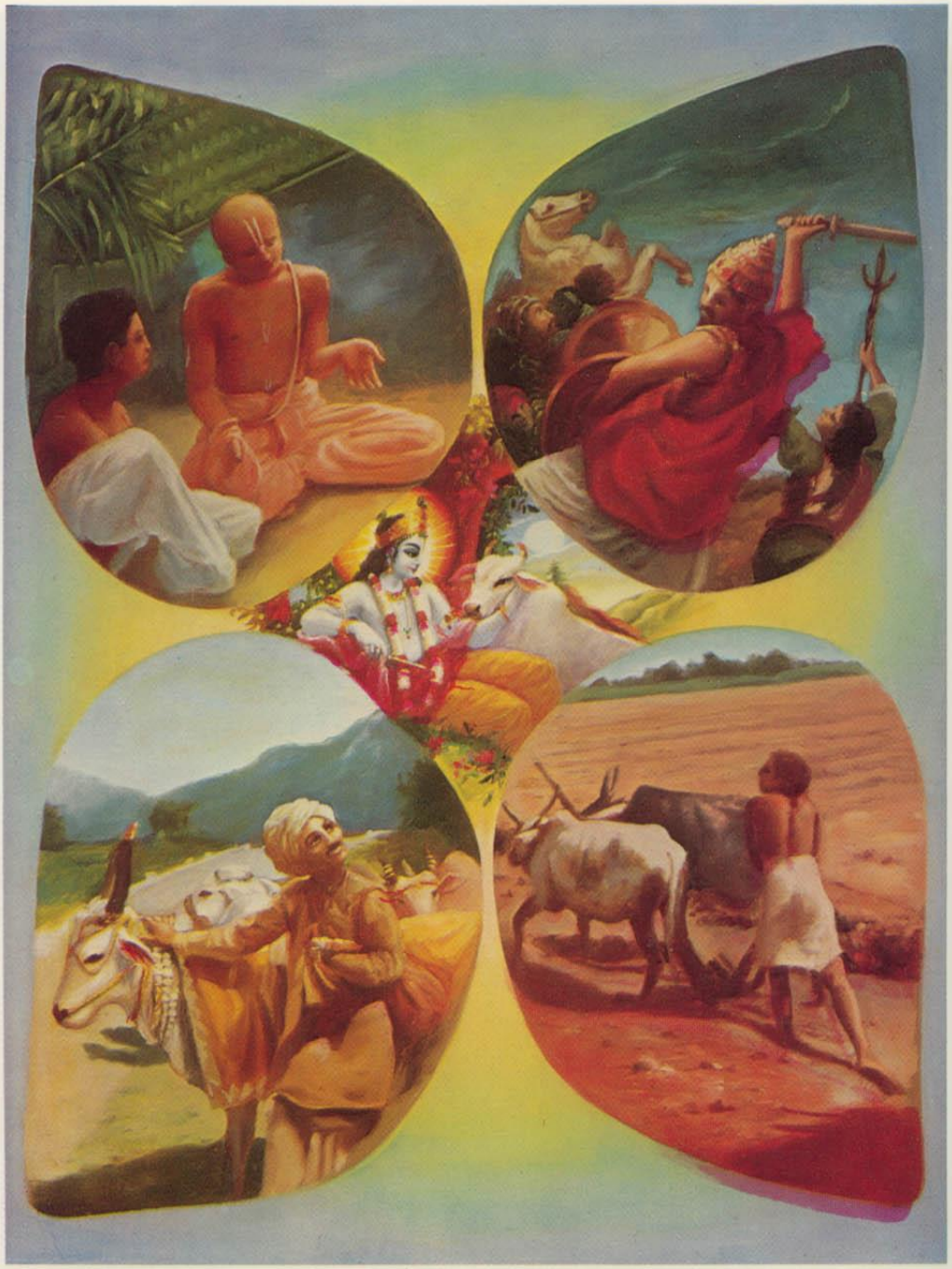

Plate 49 By worship of the Lord, man can, in the performance of his own duty, become perfect. *(pp.263–264)*

Chapter 18: Conclusion-The Perfection of Renunciation

TEXT 41

brahmana-ksatriya-visam
sudranam ca parantapa
karmani pravibhaktani
svabhava-prabhavair gunaih

SYNONYMS

brahmana—the *brahmanas*; *ksatriya*—the *ksatriyas*; *visam*—the v*aisyas*; *sudranam*—the *sudras*; *ca*—and; *parantapa*—O subduer of the enemies; *karmani*—activities; *pravibhaktani*—are divided; *svabhava*—own nature; *prabhavaih*—born of; *gunaih*—by the modes of material nature.

TRANSLATION

Brahmanas, ksatriyas, vaisyas and sudras are distinguished by their qualities of work, O chastiser of the enemy, in accordance with the modes of nature.

Chapter 18: Conclusion-The Perfection of Renunciation

TEXT 42

samo damas tapah saucam
ksantir arjavam eva ca
jnanam vijnanam astikyam
brahma-karma svabhava-jam

SYNONYMS

samah—peacefulness; *damah*—self-control; *tapah*—austerity; *saucam*—purity; *ksantih*—tolerance; *arjavam*—honesty; *eva*—certainly; *ca*—and; *jnanam*—wisdom; *vijnanam*—knowledge; *astikyam*—religiousness; *brahma*—of a *brahmana; karma*—duty; *svabhava-jam*—born of his own nature.

TRANSLATION

Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness-these are the qualities by which the brahmanas work.

Chapter 18: Conclusion-The Perfection of Renunciation

TEXT 43

sauryam tejo dhrtir daksyam
yuddhe capy apalayanam
danam isvara-bhavas ca
ksatram karma svabhava-jam

SYNONYMS

sauryam—heroism; *tejah*—power; *dhrtih*—determination; *daksyam*—resourcefulness; *yuddhe*—in battle; *ca*—and; *api*—also; *apalayanam*—not fleeing; *danam*—generosity; *isvara*—leadership; *bhavah*—nature; *ca*—and *ksatram-ksatriya; karma*—duty; *svabhava-jam*—born of his own nature.

TRANSLATION

Heroism, power, determination, resourcefulness, courage in battle, generosity, and leadership are the qualities of work for the ksatriyas.

Chapter 18: Conclusion-The Perfection of Renunciation

TEXT 44

krsi-go-raksya-vanijyam
vaisya-karma svabhava-jam
paricaryatmakam karma
sudrasyapi svabhava-jam

SYNONYMS

krsi—ploughing; *go*—cows; *raksya*—protection; *vanijyam*—trade; *vaisya-vaisya; karma*—duty; *svabhava-jam*—born of his own nature; *paricarya*—service; *atmakam*—nature; *karma*—duty; *sudrasya*—of the *sudra; api*—also; *svabhava-jam*—born of his own nature.

TRANSLATION

Farming, cattle raising and business are the qualities of work for the vaisyas, and for the sudras there is labor and service to others.

TEXT 45

sve sve karmany abhiratah
samsiddhim labhate narah
sva-karma-niratah siddhim
yatha vindati tac chrnu

SYNONYMS

sve—own; *sve*—own; *karmani*—in work; *abhiratah*—following; *samsiddhim*—perfection; *labhate*—achieves; *narah*—a man; *svakarma*—by his own duty; *niratah*—engaged; *siddhim*—perfection; *yatha*—as; *vindati*—attains, *tat*—that; *srnu*—listen.

TRANSLATION

By following his qualities of work, every man can become perfect. Now please hear from Me how this can be done.

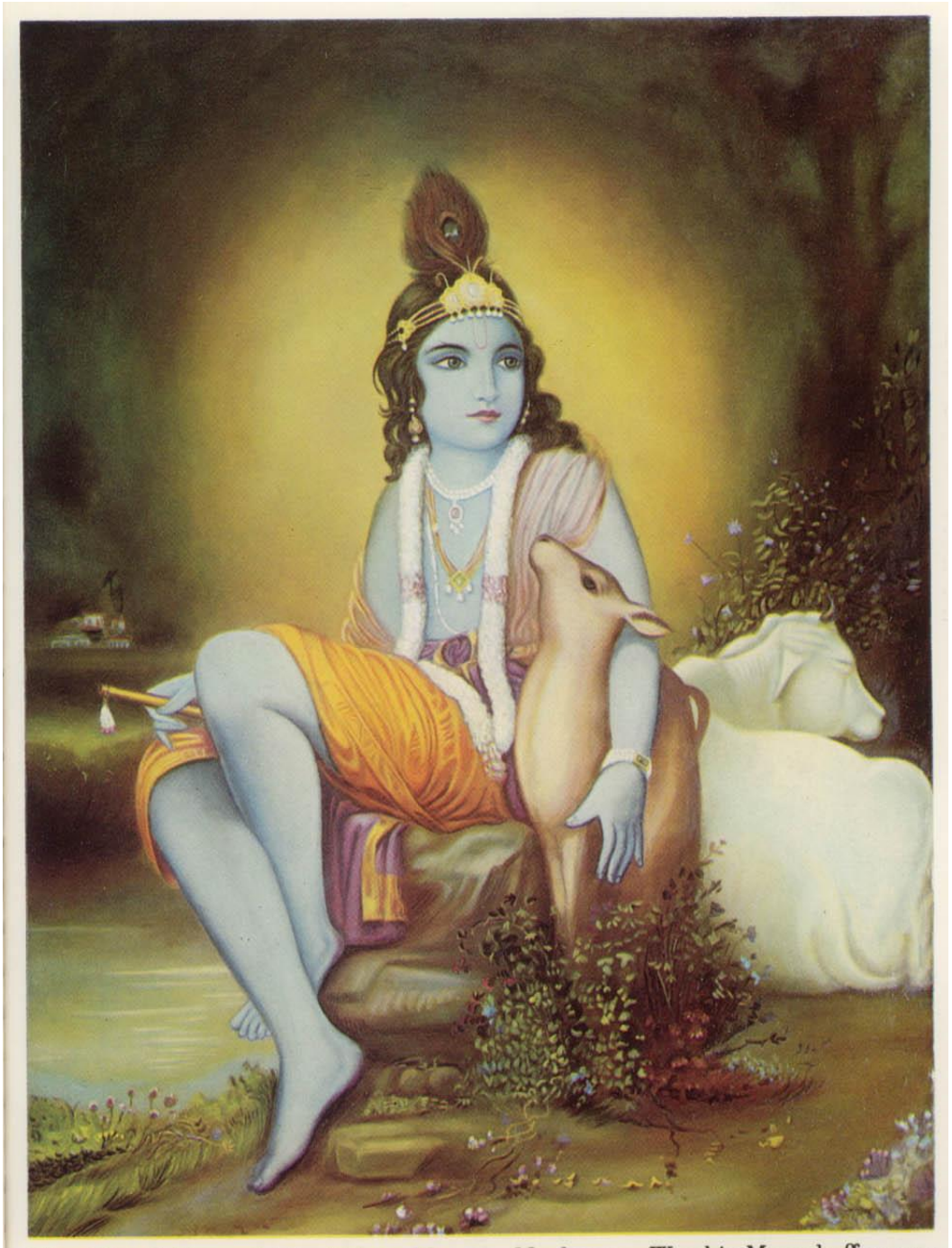

Plate 50 "Always think of Me and become My devotee. Worship Me and offer your homage unto Me." *(p.270)*

TEXT 46

yatah pravrttir bhutanam
yena sarvam idam tatam
sva-karmana tam abhyarcya
siddhim vindati manavah

SYNONYMS

yatah—from whom; *pravrttih*—emanation; *bhutanam*—of all living entities; *yena*—by whom; *sarvam*—all; *idam*—this; *tatam*—is pervaded; *svakarmana*—in his own duties; *tam*—Him; *abhyarcya*—by worshiping; *siddhim*—perfection; *vindati*—achieves; *manavah*—a man.

TRANSLATION

By worship of the Lord, who is the source of all beings and who is all-pervading, man can, in the performance of his own duty, attain perfection.

PURPORT

As stated in the Fifteenth Chapter, all living beings are fragmental parts and parcels of the Supreme Lord. As such, the Supreme Lord is the beginning of all living entities. This is confirmed in the *Vedanta-sutra-janmady asya yatah.* The Supreme Lord is therefore the beginning of life of every living entity. And the Supreme Lord, by His two energies, His external energy and internal energy, is all-pervading. Therefore one should worship the Supreme Lord with His energies. Generally the Vaisnava devotees worship the Supreme Lord with His internal energy. His external energy is a perverted reflection of the internal energy. The external energy is a background, but the Supreme Lord by the expansion of His plenary portion as Paramatma is situated everywhere. He is the Supersoul of all demigods, all human beings, all animals, everywhere. One should therefore know that as part and parcel of the Supreme Lord it is his duty to render service unto the Supreme. Everyone should be engaged in devotional service to the Lord in full Krsna consciousness. That is recommended in this verse.

Everyone should think that he is engaged in a particular type of occupation by Hrsikesa, the master of the senses. And, by the result of the work in which one is engaged, the Supreme Personality of Godhead, Sri Krsna, should be worshiped. If one thinks always in this way, in full Krsna consciousness, then, by the grace of the Lord, he becomes fully aware of everything. That is the perfection of life. The Lord says in *Bhagavad-gita, tesam aham samuddharta.* The Supreme Lord Himself takes charge of delivering such a devotee. That is the highest perfection of life. In whatever occupation

one may be engaged, if he serves the Supreme Lord, he will achieve the highest perfection.

Plate 51 Wherever there is Kṛṣṇa, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power, and morality. *(pp.273–274)*

TEXT 65

man-mana bhava mad-bhakto
mad-yaji mam namaskuru
mam evaisyasi satyam te
pratijane priyo 'si me

SYNONYMS

man-manah—thinking of Me; *bhava*—just become; *mat-bhaktah*—My devotee; *mat-yaji*—My worshiper; *mam*—unto Me; *namaskuru*—offer your obeisances; *mam*—unto Me; *eva*—certainly; *esyasi*—come; *satyam*—truly; *te*—to you; *pratijane*—I promise; *prijah*—dear; *asi*—you are; *me*—My.

TRANSLATION

Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.

PURPORT

The most confidential part of knowledge is that one should become a pure devotee of Krsna and always think of Him and act for Him. One should not become an official meditator. Life should be so molded that one will always have the chance to think of Krsna. One should always act in such a way that all his daily activities are in connection with Krsna. He should arrange his life in such a way that throughout the twenty-four hours he cannot but think of Krsna. And the Lord's promise is that anyone who is in such pure Krsna consciousness will certainly return to the abode of Krsna, where he will be engaged in the association of Krsna face to face. This most confidential part of knowledge is spoken to Arjuna because he is the dear friend of Krsna. Everyone who follows the path of Arjuna can become a dear friend to Krsna and obtain the same perfection as Arjuna.

These words stress that one should concentrate his mind upon Krsna-the very form with two hands carrying a flute, the bluish boy with a beautiful face and peacock feathers in His hair. There are descriptions of Krsna found in the *Brahma-samhita* and other literatures. One should fix his mind on this original form of Godhead, Krsna. He should not even divert his attention to other forms of the Lord. The Lord has multi-forms, as Visnu, Narayana, Rama, Varaha, etc., but a devotee should concentrate his mind on the form that was present before Arjuna. Concentration of the mind on the

form of Krsna constitutes the most confidential part of knowledge, and this is disclosed to Arjuna because Arjuna is the most dear friend of Krsna's.

Chapter 18: Conclusion-The Perfection of Renunciation

TEXT 78

yatra yogesvarah krsno
yatra partho dhanur-dharah
tatra srir vijayo bhutir
dhruva nitir matir mama

SYNONYMS

yatra—where; *yogesvarah*—the master of mysticism; *krsnah*—Lord Krsna; *yatra*—where; *parthah*—the son of Prtha; *dhanur-dharah*—the carrier of the bow and arrow; *tatra*—there; *srih*—opulence; *vijayah*—victory; *bhutih*—exceptional power; *dhruva*—certainly; *nitih*—morality; *matih mama*—is my opinion.

TRANSLATION

Wherever there is Krsna, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power, and morality. That is my opinion.

PURPORT

The *Bhagavad-gita* began with an inquiry of Dhrtarastra. He was hopeful of the victory of his sons, assisted by great warriors like Bhisma, Drona and Karna. He was hopeful that the victory would be on his side. But, after describing the scene in the battlefield, Sanjaya told the King, "You are thinking of victory, but my opinion is that where Krsna and Arjuna are present, there will be all good fortune." He directly confirmed that Dhrtarastra could not expect victory for his side. Victory was certain for the side of Arjuna because Krsna was there. Krsna's acceptance of the post of charioteer for Arjuna was an exhibition of another opulence. Krsna is full of all opulences, and renunciation is one of them. There are many instances of such renunciation, for Krsna is also the master of renunciation.

The fight was actually between Duryodhana and Yudhisthira. Arjuna was fighting on behalf of his elder brother, Yudhisthira. Because Krsna and Arjuna were on the side of Yudhisthira, Yudhisthira's victory was certain. The battle was to decide who would rule the world, and Sanjaya predicted that the power would be transferred to Yudhisthira. It is also predicted here that Yudhisthira, after gaining victory in this battle, would flourish

more and more because he was not only righteous and pious, but he was a strict moralist. He never spoke a lie during his life.

There are many less intelligent persons who take *Bhagavad-gita* to be a discussion of topics between two friends in a battlefield. But such a book cannot be scripture. Some may protest that Krsna incited Arjuna to fight, which is immoral, but the reality of the situation is clearly stated: *Bhagavad-gita* is the supreme instruction in morality. The supreme instruction of morality is stated in the Ninth Chapter, in the thirty-fourth verse: *manmana bhava mad-bhaktah.* One must become a devotee of Krsna, and the essence of all religion is to surrender unto Krsna, as stated, *Sarva-dharman.* The instructions of *Bhagavad-gita* constitute the supreme process of religion and of morality. All other processes may be purifying and may lead to this process, but the last instruction of the *Gita* is the last word in all morality and religion: surrender unto Krsna. This is the verdict of the Eighteenth Chapter.

From *Bhagavad-gita* we can understand that to realize oneself by philosophical speculation and by meditation is one process, but to fully surrender unto Krsna is the highest perfection. This is the essence of the teachings of *Bhagavad-gita.* The path of regulative principles according to the orders of social life and according to the different courses of religion may be a confidential path of knowledge in as far as the rituals of religion are confidential, but one is still involved with meditation and cultivation of knowledge. Surrender unto Krsna in devotional service in full Krsna consciousness is the most confidential instruction and is the essence of the Eighteenth Chapter.

Another feature of *Bhagavad-gita* is that the actual truth is the Supreme Personality of Godhead, Krsna. Absolute Truth is realized in three features-impersonal Brahman, localized Paramatma, and the Supreme Personality of Godhead, Krsna. Perfect knowledge of the Absolute Truth means perfect knowledge of Krsna. If one understands Krsna, then all the departments of knowledge are part and parcel of that understanding. Krsna is transcendental, for He is always situated in His eternal internal potency. The living entities are manifested and are divided into two classes, eternally conditioned and eternally liberated. Such living entities are innumerable, and they are considered fundamental parts of Krsna. Material energy is manifested into twenty-four divisions. The creation is effected by eternal time, and it is created and dissolved by external energy. This manifestation of the cosmic world repeatedly becomes visible and invisible.

In *Bhagavad-gita* five principal subject matters have been discussed: the Supreme Personality of Godhead, material nature, the living entities, eternal time and all kinds of activities. All of these are dependant on the Supreme Personality of Godhead, Krsna. All conceptions of the Absolute Truth, namely, impersonal Brahman, localized Paramatma, or any other transcendental conception, exist within the category of understanding the Supreme Personality of Godhead. Although superficially the Supreme Personality of Godhead, the living entity, material nature and time appear to be different, nothing is different from the Supreme. But the Supreme is always different from everything. Lord

Caitanya's philosophy is that of "inconceivably one and different." This system of philosophy constitutes perfect knowledge of the Absolute Truth.

The living entity in his original position is pure spirit. He is just like an atomic particle of the Supreme Spirit. The conditioned living entity, however, is the marginal energy of the Lord; he tends to be in contact with both the material energy and the spiritual energy. In other words, the living entity is situated between the two energies of the Lord, and because he belongs to the superior energy of the Lord, he has a particle of independence. By proper use of that independence he comes under the direct order of Krsna. Thus he attains his normal condition in the pleasure-giving potency.

Thus end the Bhaktivedanta Purports to the Eighteenth Chapter of the Srimad-Bhagavad-gita *in the matter of its Conclusions-the Perfection of Renunciation.*